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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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IN human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one per se, *inasmuch as they are rooted in the Absolute. In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which are necessary to each other—mutually interdependent—"in order that both should live."*

—H. P. BLAVATSKY

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(*c*) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

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A U M

Practical Theosophy may be justly regarded as the universal "coach," a tutor.
—H. P. BLAVATSKY

THEOSOPHY

Vol. XLVI August, 1958 No. 10

THE FIELD OF CONSCIOUSNESS

THE *Bhagavad-Gita* is many things—all things to all men, it might be said—but it is primarily a study of consciousness. The dialogue, which is between teacher and disciple, is ultimately that of a man with himself. When Krishna addresses Arjuna, this is Man talking to man. When Krishna allows Arjuna time to wear out his objections, to give vent to his petulance, this is the patience of the philosopher with the personality.

Like many great scriptures, the *Gita* is an allegory. It is a projection upon an external field of what occurs within the field of consciousness. The true dialogue does not even begin until it is entirely inward—until both the players of the scene are represented by the dimensions of human consciousness. Arjuna and Krishna play the parts of consciousness, Arjuna the involved, Krishna the uninvolved, consciousness.

The action is Karma, the place is mind, and the scene is a construction of the law of cycles or periodicity.

It is the nature of Arjuna to suffer incessant longings. First he is the exile, wanting to return to his own realm. Then he is the man appalled by painful decision, insisting upon Righteousness and moralizing at his teacher. Then he is a man who hungers for Knowledge. This is the spectacle watched by Krishna. It is a spectacle in constant change, yet forever the same. So long as Arjuna longs, he remains Arjuna. When he ceases from longings, he is Krishna. Thus while there can still be converse between the two, Arjuna is Arjuna and Krishna, Krishna.

How do longings cease? If we knew this, we should have solved the great mystery, squared the circle, reached the terrace of enlightment.

It is first, perhaps, a sense of history that brings the promise of the end of longings. The sense of history is the sense of standing outside cycles of a certain sort, and comprehending them. To comprehend a cycle is to be free of its influence—not entirely, but in some part of one's nature. To be completely free of cycles would be to cease from the ordeal of experience—to enter Nirvana or to be discharged at some less desirable resting-place. So freedom, to have meaning, must be a relative thing. The degree of our freedom is the degree of our Arjuna-Krishna synthesis.

But freedom, as all the books say, is to want for nothing. It must be accomplished, we are told; and Arjuna, taking heed, begins a round of pretense to freedom from want. Alas, his trouble arises from wanting freedom and from doing the things, as he supposes, which make for freedom—the things reported to be the embodiments of virtue. Behold, he says, I am a mild and pious man. I heed the injunctions of the elders, the precepts of the wise. I am the very portrait of obedience to the good law. And then, with his paraded virtue barely around the corner, he begins to argue: *Why* does this have to happen to *me?* And that, indeed, is the reward of his virtue—that he should be surrounded by dilemmas and mocked by his longings for the good life.

It is a pain hard to bear, this frustration of the good. More reasonable, more satisfying to common sense are the frustrations which arise from manifest wrong-doing, which a man's sense of justice can understand. This is Karma to be worked out, the claim of the past to be adjusted. What is perhaps most difficult of all to realize is that the world and its confinements are entirely the creation of our longings. Every longing is a confinement, for the reason that it springs from a feeling of being incomplete. The complete man wants for nothing, and, try how we may, we cannot play at being complete.

Ultimately, a man's dialogue with himself concerns his longings, and concerns nothing else. These form that side of his being which is projected into time and space. They are all that he is, in the world. Yet they are not himself. This is the import of the *Gita,* that a man's longings are not himself.

Through cycles, our longings come back to us again and again. They come back at different levels in different guises, and at different intervals. They come back as necessity—the things we *must* have, the things no human being, as we say, should do without. They come back to give the reality we know a familiar shape. They come back to be for us

the wear and tear of life, until, by some kind of lifting of the eyes, we begin to see that we do not have to have them, and that a man can do without anything at all—anything, that is, which is acquired in time can be dispensed with, in time.

All the habitations of men are made of the structure of longing. But some longings seem more natural than others. It is natural for the child, for example, to respond to the desires which are close to the surface of his life. But the child's desires belong to the cycle of childhood. They are the proper animation of that time. It is when the child becomes a man that the desires of childhood must fall away. So with all the cycles; they have each their natural accompaniment of longing. There is one cycle, however, with which some become familiar, which reverses the field on all the others: it is the cycle by which one sets out to become desireless. This is a cycle which must break the law of cycles by a kind of *tour de force*. In it, a man becomes truly *tired* of the fruits of longing. It is probably at this time that the great works of philosophy are constructed—by men who, for the first time in the cycle of their lives, begin to look upon themselves as they would look upon any of the works of nature. A man's life is only a more complicated tree or flower. It is no more precious, no more his own, than the tree. For the first time, he sees himself from a secret, timeless stance, and knows the meaning of the peace which belongs to the unlonging perceiver.

From this knowledge, it must be, are created those works of art which are the wonder of the world. For in all things made by man with greatness there is a union of time and eternity, with all dimensions reaching, like graceful dancers, for the dimensionless point where the outward space turns back into the inward expanse.

When the heart begins to read the marks made by spirit upon matter, then is spelled out the language of the gods. All things come into being by longing, and by the cessation of longing they again cease to be. Man is a tower of longing, but he is also the consciousness which is without longing—which has never longed at all. He is the wild periphery of the turning wheel—and also the motionless center without which no wheel could be. To be both, and to know that he is both, is the work of all the ages of man's life.

A man can look upon the fruits of desire with the same equanimity that a naturalist practices in the study of nature. The vexations he suffers are not of the spirit, but of unexamined longings. So time and the cycles forever wear at him, bringing the unintended yet inexorably cer-

tain instruction in the quality of his longings. The threads of Karma break one by one, not as a reward of virtue—for virtue has its own threads of cyclic return—but as a part of the impersonal process by which life becomes aware of itself. The threads will break for a man only when that process itself seems as distant and unrelated as the parting of a cloud on the far-off horizon. It is not for *him,* but for nature, that they break. They will never break for *him.* The liberation of a man from the bonds of longing comes only with the dying out of the longing to be free.

During this process, a man may say many things. But once he is free, there is a sense in which he must now remain silent. What can a free spirit say in the language of longing or half-longings? To speak, the Buddha had to incarnate, take up embodiment, garb himself in the fabric of the time, which was made of the longings of men. He borrowed their longings, in order to reproduce the drama of liberation. Thus the rare, the sacred symmetry of his life. Hence, it must be, all the legends of virgin birth, of portents, signs and wonders, which herald and mark the cycle of a savior. Such men, who can become men only by the strange hospitality of human desire, are in their proper nature called "breaths," or by some name which intimates the structureless stuff of their embodiment.

The poet casts his imagination like a transcendental angler, over the horizon of thought, to catch he knows not what. Yet in the secret places of his mind lie deep intimations of the life beyond the confinements of longing. He returns with an image, a metaphor, a jewel filled with the cunning of his dreams. So with the laughter of men when they forget themselves, so with the glee of babes and the joy of the boy who runs across the meadows. They all celebrate what is in them, how what they are is joined to what they are not. In such moments, held captive but unrecognized, is the meaning of all the worlds that have ever been, of this one, and all the worlds to be.

Men seek the unassisted, unmediated vision of Man. For this vision, there never was more than one man—a single man in all the tribe of individuality. For this he patiently wears out his longings. For this he strains against the weight of ages, until, one day, it lifts as a feather in the breeze, as though it had never been at all. And in truth, it was not, had not been, had he but known it.

OUR CYCLE AND THE NEXT

The world's great age begins anew,
  The golden days return,
The earth doth like a snake renew
  Her winter weeds outworn.
—Shelley

My friend, the golden age hath passed
  away,
Only the good have power to bring it
  back. . . . —Goethe

WHAT had the author of *Prometheus Unbound* in his mind's eye when writing about the return of the golden days, and the new beginning of the world's great age? Has his poetical foresight carried his "*Vision* of the Nineteenth Century" into the "One Hundred and Nineteenth," or has that vision revealed to him in gorgeous imagery the things to come which are the things that were?

Fichte assures us it is "a phenomenon of frequent occurrence, particularly in past ages," that "what *we shall become* is pictured by something which *we already have been;* and that what we have to obtain is represented as something which we have formerly lost." And he adds, "what Rousseau, under the name of the state of Nature, and the old poets by the title of the Golden Age, place *behind* us, lies actually *before* us."

Such is also Tennyson's idea, when he says:

Old writers push'd the happy season back—
The more fools they—we forward: dreamers both. . . .

Happy the optimist in whose heart the nightingale of hope can still sing, with all the iniquity and cold selfishness of the present age before his eyes! Our century is a boastful age, as proud as it is hypocritical; as cruel as it is dissembling.

Oh ye, gods, how dissembling and truly sacrilegious in the face of every truth, is this, our century, with all its boastful sanctimoniousness and cant! Verily, "Pecksniffian" ought to be thy name, oh *nineteenth*

NOTE.—This article, first printed by H. P. Blavatsky in *Lucifer,* May, 1889, has been twice reprinted in full in THEOSOPHY (2:160; 3:67). The present shorter form, from which certain passages referring strictly to "Nineteenth Century news" have been omitted, was last reprinted in THEOSOPHY for January, 1945.

of thy Christian series. For thou hast generated more hypocrites in a square yard of thy civilized soil than antiquity has bred of them on all its idolatrous lands during long ages. And thy modern Pecksniff, of both sexes, is "so thoroughly impregnated with the spirit of falsehood that he is *moral* even in drunkenness and canting even in shame and discovery," in the words of the author of "Martin Chuzzlewit."

If true, how dreadful Fichte's statement! It is terrible beyond words. Shall we then expect at some future recurring cycle to *rebecome* that which "we already have been," or *that which we are now?* To obtain a glance into the future cycle we have thus but to examine the situation around us in the present day. What do we find?

Instead of truth and sincerity, we have propriety and cold, cultured politeness; in one plain word, *dissembling.* Falsification on every plane; falsification of moral food and the same falsification of eatable food. *Margarine* butter for the soul, and margarine butter for the stomach; beauty and fresh colours without, and rottenness and corruption within. Life—a long race-course, a feverish chase, whose goal is a tower of selfish ambition, of pride, and vanity, of greed for money or honours, and in which human passions are the horsemen, and our weaker brethren the steeds. At this terrible steeplechase the prize-cup is purchased with the heart's blood and sufferings of countless fellow-creatures, and won at the cost of spiritual self-degradation.

Who, in this century, would presume to say what he thinks? It takes a brave man, nowadays, to speak the truth fearlessly, and even that at personal risk and cost. For the law forbids one saying the truth, except under compulsion, in its courts and under threat of perjury. Have lies told about you publicly and in print, and, unless you are wealthy, you are powerless to shut your calumniator's mouth; state facts, and you become a defamer; hold your tongue on some iniquity perpetrated in your presence, and your friends will hold you as a participator therein—a confederate. The expression of one's honest opinion has become impossible in this, our cycle.

* * * * *

The world, in our day, judges everything on appearance. Motives are held as of no account, and the materialistic tendency is foremost in condemning *à priori* that which clashes with skin-deep propriety and encrusted notions. Nations, men, and ideas all are judged according to our preconceptions, and the lethal emanations of modern civilization

kill all goodness and truth. As observed by St. Georges, the savage races are fast disappearing, "killed by the mere contact of civilized man." No doubt, it *must be* a consolation to the Hindu and even the Zulu, to think that all their surviving brethren will die (thanks to the missionary effort) linguists and scholars, if not Christians. A theosophist, a colonist born in Africa, was telling us the other day that a Zulu had offered himself to him as "a boy." This Caffre was a graduate of a college, a Latin, Greek, Hebrew and English scholar. Found unable with all these achievements to cook a dinner or clean boots, the gentleman had to send him away—probably *to starve.* All this has inflated the European with pride. But, as says again the above-quoted writer, "he forgets that Africa is fast becoming Mussulman, and that *Islam,* a kind of granite block which in its powerful cohesion defies the force of the waves and winds, is refractory to European ideas, which, so far, have never seriously affected it." Europe may yet awaken one day to find itself Mussulman, if not in "durance vile" to the "heathen Chinee." But when the "*inferior* races" have all died out, who, or what shall replace them in the cycle that is to mirror our own?

There are those, also, who with a superficial eye to ancient as also to modern history, slight and disparage everything ever achieved in antiquity. We remember reading about heathen priesthoods who "built proud towers," instead of "emancipating degraded savages." The Magi of Babylon were contrasted with the "poor Patagonians" and other Christian missions, the former coming out second best in every such comparison. To this it may be answered that if the ancients built "proud towers" so do the moderns; witness, the present Parisian craze, the *Eiffel* Tower. How many human lives the ancient towers cost, no one can tell, but the Eiffel, unfinished as it is, has cost in the first year of its existence over one hundred workmen killed. Between the latter and the Babylonian Tower, the palm of superiority in usefulness belongs by rights to the *ziggurat,* the Planet Tower of Nebo's Temple of Borsippa. Between a "proud tower" built to the national God of wisdom, and another "proud tower" constructed to attract the children of folly—unless it is urged that even modern folly is superior to ancient wisdom—there is room for a diversity of opinions. Furthermore, it is to Chaldean *astrolatry* that modern astrognosy owes its progress, and it is the astronomical calculations of the Magi that became the ground-work of our present mathematical astronomy and have guided the discoverers

in their researches. As to missions, whether to Patagonia or Anam, Africa or Asia, it is still an open question with the unprejudiced, whether they are a benefit or an evil which Europe confers on the "degraded savages." We seriously doubt whether the "benighted" heathen would not profit more by being left severely alone than by being made (in addition to treason to their earlier beliefs) acquainted with the blessings of rum, whiskey and the various ensuing diseases which generally appear in the trail of European missionaries. Every sophistry notwithstanding, a moderately honest *heathen* is nearer the Kingdom of Heaven than a lying, thieving, rascally Christian convert. And—since he is assured that his robes (*i.e.,* crimes) are washed in the blood of Jesus, and is told of God's greater joy "over one sinner that repenteth" than over 99 sinless saints—neither he, nor we, can see why the convert should not profit by the opportunity.

* * * * *

A "money grant"* could only gain in Karma, were it to pander less to national pride, and were the nation not to feel itself so exalted for it, in the four quarters of the globe, by hundred-voiced fame trumpeted by public organs. *True* charity opens her purse-strings with an invisible hand, and:

Finishing its act, exists no more. . . .

It shuns Fame, and is never ostentatious. Besides which, everything is relative. One million in specie 3,000 years ago, represented ten-fold more than twenty millions to-day. Twenty millions are a Niagara inundating with Titantic force some popular want, and creating, for the time being, as great a commotion. But, while helping for a certain lapse of time tens of thousands of hungry wretches, even such an enormous sum leaves ten times as many unfortunate, starving wretches still unrelieved.

To such munificent bounties we prefer countries where there are no needy people at all, *e.g.* those small communities, the remnants of once mighty races, which allow no beggars among their co-religionists—we mean the Parsis. Under the Indian and Buddhist Kings, like Chandragupta and Asoka, people did not wait, as they do now, for a national calamity, to throw the surplus of their overflowing wealth at the head

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* H. P. Blavatsky refers here to a nationwide "drive" in which the people of England had given twenty millions, and discussing which one writer had asserted that in this money grant there was "a moral grandeur that sinks the Pyramids into littleness."—Eds. THEOS.

of a portion of the starving and the homeless, but worked steadily on, century after century, building *rest-houses,* digging wells and planting fruit-trees along the roads, wherein the weary pilgrim and the penniless traveller could always find rest and shelter, be fed and *receive* hospitality at the national expense. A little clear stream of cold, healthy water which runs steadily, and is ever ready to refresh parched lips, is more beneficent than the sudden torrent that breaks the dam of national indifference, now and then, by fits and starts.

Thus, if we have to become in the future cycle *that which we already have been,* let this be as in the days of Asoka, not as it is now. But we are reproached with forgetting "*Christian* heroism." Where will you find, we are asked, a parallel to the heroism of the early martyrs and that displayed in our day? We are sorry to contradict this boast like many others. If casual instances of heroism in our century are undeniable, who, on the other hand, dreads death more, as a general rule, than the Christian? The idolater, the Hindu and the Buddhist, in short, every Asiatic or African, dies with an indifference and serenity unknown to our Western man. As for "*Christian heroism,*" whether we mean mediaeval or modern heroes or heroines, a St. Louis, or a General Gordon, a Joan of Arc, or a Nightingale, there is no need of the adjective to emphasize the substantive. The Christian martyrs were preceded by the idolatrous and even godless Spartans of many virtues, the brave sisters of the Red Cross by the matrons of Rome and Greece. To this day, the daily self-tortures submitted to by the Indian Yogi and the Mussulman Fakir, tortures often lasting through years, throw entirely into the shadow the unavoidable heroism of the Christian martyr, ancient or modern. He who would learn the full meaning of the word "heroism" must read the "Annals of Rajistan" by Colonel Tod. . . .

"Render unto Caesar the things which are Caesar's, and to God the things that are God's," is a golden rule, but like so many others from the same source, Christians are the first to break it.

Pride and conceit are the two hideous cancers devouring the heart of *civilized* nations, and selfishness is the sword handled by evanescent *personality* to sever the golden thread that links it to immortal INDIVIDUALITY. Old Juvenal must have been a prophet. It is *our* century that he addresses when saying:

> We own thy merits; but we blame beside
> Thy mind elate with insolence and pride!

Pride is the first enemy to itself. Unwilling to hear any one praised in its presence, it falls foul of every rival and does not always come out victorious. "I am *the* ONE, and God's elect," says the proud nation. "I am *the* invincible and the foremost; tremble all ye around me!" Behold, there comes a day when we see it crouching in the dust, bleeding and mangled. "I am the ONE," croaks the private crow in peacock's feathers. "I am *the* ONE—painter, artist, writer, or what not—*par excellence*. . . . On whomsoever I shed my light, he is singled out by the nations; on whomsoever I turn my back, he is doomed to contempt and oblivion."

Vain conceit and glorification. In the law of Karma as in the truths we find in the gospels, he who is the first will be the last—hereafter. There are those writers whose thoughts, however distasteful to the bigoted majority, will survive many generations; others which, however brilliant and original, will be rejected in the future cycles. Moreover, as the cowl does not make the monk, so the external excellence of a thing does not guarantee the moral beauty of its workman, whether in art or literature. Some of the most eminent poets, philosophers and authors were historically immoral. Rousseau's ethics did not prevent his nature being far from perfect. Edgar Poe is said to have written his best poems in a state verging on *delirium tremens*. George Sand, her magnificent psychological insight, the high moral character of her heroines, and her elevated ideas notwithstanding, could have never claimed the *Monthyon* prize for virtue. Talent, moreover, and especially genius, are no development of any one's present life, of which one ought to feel personally proud, but the fruition of a previous existence, and its illusions are dangerous. "Maya," say the Orientals, "spreads its thickest and most deceitful veils over the most lovely spots and objects in nature." The most beautiful serpents are the most venomous. The *Upas* tree, whose deadly atmosphere kills every living thing that approaches it, is—the Queen of Beauty in the African forests.

Shall we expect the same in the "coming cycle"? Are we doomed to the same evils then that befall us now?

Nevertheless, and though Fichte's speculation will have proved correct and Shelley's "Golden Age" will have dawned upon mankind, still Karma will have its usual way. For we shall have become "the ancients" in our turn, for those who will come long after us. The men of that period will also believe themselves the *only* perfect beings and show scorn to the "Eiffel" as we show scorn to the Babel-tower. Slaves to the

routine—the established opinions of the day; what they of the next cycle will say and do, will alone be well said and done.

"Wolf! wolf" will be the cry raised against those who, as we defend the ancients now, will attempt to say a good word for us. And forthwith the finger of scorn and every weapon available will be directed at him who falls off from the beaten track, and at the "blasphemers" who may dare to call by their right names the gods of that cycle, and presume to defend their own ideals. What biographies shall be written of the famous infidels of to-day, one can foresee in reading those of some of England's best poets; *e.g.,* the posthumous opinions passed on Percy Bysshe Shelley.

Yea, he is now accused of what he would have otherwise been praised for, because, forsooth, he wrote in his boyhood "A Defense of Atheism"! *Ergo,* his imagination is said to have carried him "beyond the bounds of reality," and his metaphysics are said to be "without a solid foundation of reason." This amounts to saying that his critics alone know *all* about the landmarks placed by nature between the real and the unreal. This kind of orthodox trigonometrical surveyors of the absolute, who claim to be the only specialists chosen by their God for the setting of boundaries and who are ever ready to sit in judgment over independent metaphysicians, are a feature of our century. In Shelley's case, the metaphysics of the young author of "Queen Mab," described in popular encyclopedias as a "violent and blasphemous attack on Christianity and the Bible," must, of course, have appeared to his infallible judges without "a solid foundation in reason." For them, that "foundation" is in the motto of Tertullian, "Credo quia absurdum est."

Poor, great young Shelley! He who laboured so zealously for several years of his too short life in relieving the poor and consoling the distressed, and who, according to Medwin, would have given his last sixpence to a stranger in want, he is called an *Atheist* for refusing to accept the Bible *literally!* We find, perhaps, a reason for this "Atheism" in the *Conversations Lexicon,* in which Shelley's immortal name is followed by that of Shem, "the eldest son of Noah . . . said in Scripture to have died at the age of 600 years." The writer of this encyclopedic information (quoted by us *verbatim*) had just indulged in saying that "the censure of extreme presumption can hardly be withheld from a writer who, in his youth, rejects all *established* opinions," such as Biblical chronology we suppose. But the same writer passes without a word

of comment and in a prudent, if not reverential, silence, the cyclic years of Shem, as indeed he may!

Such is our century, so noisily, but, happily for all, preparing for its final leap into eternity. Of all past centuries, it is the most smilingly cruel, wicked, immoral, boastful and incongruous. It is the hybrid and unnatural production, the monstrous child of its parents—an honest mother called "mediaeval superstition" and a dishonest, humbugging father, a profligate impostor, universally known as "modern civilization." This unpaired, odd team which now drags the car of progress through the triumphal arches of our civilization, suggests strange thoughts. Our Oriental turn of mind makes us think, as we gaze at this orthodox piety harnessed together with cool sneering materialism, of a fitting symbol for our century. We choose it in the colonial productions of European ethics (alas, *living* productions!) known as the *half-castes.* We fancy a coffee-coloured, oily face, looking insolently at the world through an eyeglass. A flat and woolly head, surmounted by a tall hat, enthroned on a pedestal of white-starched collar, shirt, and fashionable satin cravat. Leaning on the arm of this hybrid production, the flat swarthy visage of a mongrel beauty shines under a Parisian bonnet—a pyramid of gauze, gay ribands and plumes. . . .

Indeed, this combination of Asiatic flesh and European array, is no more ludicrous than the bird's-eye view of the moral and intellectual amalgamation of ideas and views as now accepted.

Emotionalism and conceit—one, a nervous disease, the other that feeling which prompts us to swim with the current if we would not pass for retrograde fogeys or infidels—are the powerful weapons in the hands of our pious modern "sheep" and our learned "goats." How many swell the respective ranks merely owing to one or the other of these feelings, is known to their *Karma* alone. . . .

Those who are not to be moved by either hysterical emotion or a holy fear of the multitudes and propriety; those, whom the voice of their conscience*—"that still small voice" which, when heard deafens the mighty roar of the Niagara Falls itself and will not permit them to lie to their own souls—remain outside. For these there is no hope in this departing age, and they may as well give up all expectation. *They are*

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* Evidently an ommission here. We suggest the word "instructs" after "conscience."
—Eds. THEOSOPHY

born out of due time. Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudice, preconception and partiality have fallen, and who see the truth that lies behind the deceptive appearances of our Western "civilization." But what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness.

An infidel paper contains some optimistic words, the last prophecy by Victor Hugo, who is alleged to have said this:

> For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven.
>
> All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

AN H.P.B. "MESSAGE"

The new cycle which has opened for Theosophy is already beginning to bear fruit. The progress made by the movement during the last year is more marked than ever before, but, while encouraging us, it is also a reminder that the time of harvest is rapidly drawing nigh, soon to be followed by the winter with storms and tempests. Thus, though congratulating all of you, my earnest and active co-workers for our noble cause, and especially my dear colleague, Mr. W. Q. Judge, I must urge you to increase rather than relax your efforts.

The past twelve months have witnessed more activity in true Theosophical work, the endeavor to help others, than any preceding year in the history of the Society in the West. There are signs visible, though only gradually coming into sight, that its members are at last awakening from their apathy and setting to work in earnest to practice the first principle of true Theosophy—UNIVERSAL BROTHERHOOD.

Let the encouragement we draw from a survey of the results accomplished in the year that has fled serve to spur us on to greater efforts and more strenuous exertions. Let it make all feel that there is a power behind the Society which will give us the strength we need, which will enable us to move the world, if we will but UNITE and WORK as one mind, one heart. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing;* each can and should cooperate with all and all with each in a large-hearted spirit of comradeship.

—H. P. BLAVATSKY, 1890.

THEOSOPHY AND EPIDEMICS

William Q. Judge of Brooklyn Tells of the Microbe Theory

[This account of one of Mr. Judge's talks is reprinted from the Brooklyn (N.Y.) *Eagle* of 1892. Newspaper practice at the time was to incorporate direct quotations in reports of speeches, and so it is that W.Q.J.'s exact words are obviously retained in many passages. The talk itself was no doubt condensed, but even in this digest form the vigor of Mr. Judge as a speaker can easily be perceived. Students will be interested to compare this address with another of Mr. Judge's lectures on record, the Convention address on Cycles, delivered in the same year (reprinted in Theosophy 45:389).

"Theosophy and Epidemics" gives some suggestion of the vast social implications of Theosophy for America and for the world, were theosophical doctrines studied, understood and practised by humanity at large. The Theosophical Movement begun in the last century proposed a fundamental reorganization, along philosophical lines, of the social structure of civilization, a reorganization which was designed, as Mr. Judge here indicates, to supplant the fearful revolution then preparing. The theosophical program was and is one of individual revolution, and the doctrines of Karma and Reincarnation are the essence of its propaganda. The need for this reform was great and urgent fifty years ago, when Mr. Judge spoke, but it is greater and more urgent today. This article was last reprinted in Theosophy 32:129.—Eds. Theosophy]

At the meeting of the Aryan Theosophical Society in New York yesterday William Q. Judge, the president, spoke on the subject of epidemics. He said:

The United States is now face to face with a disease which threatens to become epidemic if not prevented from entering the land. Cholera has been here once before to devastate and may get in again. Existing in perpetuity in India it travels over the globe by way of Mohammedan pilgrimages to Mecca, from thence to Russia and then through Europe here. It now skulks in our bay and is perhaps about to be brought into our country through other points. This is a physical epidemic, very important for the time but not so important in the eyes of the theosophist as other epidemics which can develop in the mental and moral organization of man.

Cholera, or yellow fever, or grip, are peculiar diseases which terrify by their sudden action, but which are really physical and preventable, often curable. Grip and cholera seem often to flash up suddenly at

places very different from their first appearance, leading some to suppose there is a mystery which is not physical in it all. But when we consider that some snake bites in the East act throughout the whole body in a few seconds, and others produce death on the instant, we see that the mystery lies in the ignorance about the disease. Late experiments with cobra and other snake poison have shown that the poison destroys the cells of the blood with inconceivable rapidity, the corpuscles appearing to send the infection along on the instant. In a similar manner, bacteriologists have proved how the microbes of different kinds increase by the million with amazing speed.

No theosophist should deny that science is right in saying that microbes produce disease and also prevent it. For it is an old theosophical, and once secret, doctrine that the microbes—then called lives—are divided into two classes, one called builders and the other, destroyers. These, it was held, warred with each other, and whichever side won, the result was disease and death, or health and life. This, too, the old theosophists held, was the cause of man's term of life. For if the builders won all the time up to maturity they again divided themselves into two classes and, beginning to devour each other, at last brought about the death of the body at about 70 years of age.

The theosophists also assert that this microbe theory obtains in the mental and moral spheres, and that epidemics of a moral character may break out among men, causing sudden changes of character in persons who before that were very discreet. The French revolution, in which rivers of blood ran, was brought to its awful pitch by the sudden increase of mental microbes, which produce moral disease sweeping over vast numbers of men. Lynchings and riots such as that of New Orleans, he [Mr. Judge] said, were of the same origin and were nothing more than the sudden development of these criminal microbes in the natures of men, who at other times were perfectly respectable. In the French revolution many excellent persons were carried away by the epidemic and led into the doing or countenancing of dreadful deeds. He referred also to the witch burnings in Salem a century ago and declared that the otherwise eminent and respectable citizens who took active part in them were the victims of a mental and moral epidemic that drew them into actions of a criminal sort.

Turning to the present day, Mr. Judge pointed out that in the United States a microbe was developing in the mental and moral spheres which

would sooner or later develop so quickly as to infect large masses of men. The recent strike riots and crimes on both sides evidence this, and if our thoughts, our mental feelings, were not speedily changed a vast revolution would be the result. Irrespective of the rights of either side in these struggles, the reason for them was to be found in the selfish character of our civilization, which ignores the idea of universal brotherhood. Great numbers of respectable men are incensed at each other and sides are being taken. The theosophist should stand aloof or he may be a victim to the epidemic on one side or the other. Even some well known members of the clergy have begun to assert that the country's legislation is in the interest of capital as against labor and newspapers criticise them. The microbe is spreading. When it has made a few more advances it will gain a force overwhelming, and spreading then in vast numbers we will see suddenly springing up a revolution into which all will be drawn—one side the aggressors, the others, defenders.

And the discoveries of "mental suggestion" and "hypnotism" will not be forgotten in this disturbance. By suggestion an artificial reproduction of these moral and mental microbes will be brought about and thus natural capacity added to. One side will have its army of suggested persons to do its bidding, and so will the other.

The remedy proposed by Mr. Judge was a vigorous spreading of the doctrines of Reincarnation and Karma, together with the actual practice of good deeds by those who have time and money. The laborers should go to the rich and preach these as compellers of kind acts. The rich should hasten to show to the poor by immediate and universal benevolences that they are acting as nature intended, that is, as nature's trustees of their wealth and time. In that way and none other can the day of revolution be averted. Legislation is idle, argument on rights and legalities vain. The poor, almost to a man, believe that the rich oppress them. The middling-well-off are between the two other classes.

Theosophy does not seek to abolish rights nor to alter social claims. It declares, however, that each man must serve his neighbor, and that selfish indulgence by the wealthy to the neglect of the poor is a source of destruction. A great charity organization should be formed by every well-to-do woman devoting herself to the poor, and every well-to-do man giving her the means to do so, and all cutting out at once their rounds of balls, parties, teas and frivolities. Otherwise the direful result of an epidemic in the moral sphere cannot be averted.

NOTES ON PLATO'S SOCRATES

PLATO, both as man and as philosopher, may be aptly termed "the great synthesizer." Though at times a recluse, a natural aristocrat of the mind who appreciated the seclusion and quiet which encourages contemplation, Plato also lived a full and adventurous existence. Some of his arguments against slavery were made at the risk of his popularity. He journeyed to Syracuse to defend the reform programs of a former pupil, Dion, and braved the wrath of Dionysus the elder. He traveled to Egypt, bartering wisely in order to secure the needed money for his journeying, was once condemned to death when captured by enemies of Athens—later released because of his reputation as a philosopher. He was, it is said, sold into slavery on another journey, and ransomed because, as one biographer puts it, he was "recognized wherever he went, finding friends who would rescue and aid him."

Plato gives the impression of a man who had encountered the Gnosis, and thus we have Frederick Woodbridge, in his *The Son of Apollo,* remarking on the peculiar feeling of esoteric wisdom which emanates from Platonic writings. Plato always "suggests more than his writings disclose":

> He is most skillful in creating the sense of a surrounding wisdom which has sounded the deeps of life and could express itself in well-calculated measures, were it not that such an expression is too refined and perhaps too mathematical for the general ear. Whatever he knew, he appears to have known much. And we, who write his life, are subtly tempted—and gladly yield—to cast a similar spell over our handling or our sources of information. We affect to know more than we do and lower our ignorance by heightening the literary quality with which we display it. We ought, perhaps, to smile a little at ourselves for knowing so much more and so much more accurately about Plato than other writers appear to have known before us. Perhaps we do, for Plato buried has rarely been Plato dead, so that his life is ours to write in terms appropriate to his continued living through the centuries. We project into his education the promise of what he has become. Our moral purpose may do his continuing life far greater justice than an accurate biography might do. . . . The life of Plato is not the biography of a man. It is rather the life of a force which has persisted among very strange vicissitudes. It has worked upon men of varying temperaments, emotions, and experience. It has been as fertile in the production of things that are unbelievable as it has of things that are

> believable. And that is something that needs unfailing recognition. Plato may or may not have held school in the Academy for well-nigh the last forty years of his life until he died at a marriage feast or otherwise. We may never know. He has held school in the Academy ever since for many of his disciples. This may be of more consequence than anything he himself ever taught by word of mouth to eager students. And remembering it may be of considerable consequence in an interpretation of what he has to say in his books.

It is fair to say, then, that the feeling of "something beyond" in the words and arguments of the Socratic dialogues is largely the contribution of Plato himself. Socrates was both a mystic and an agnostic, an unusual combination, uniquely valuable to Plato's purposes. For Plato knows that the esoteric must only be intimated, and that even one who has encountered the Gnosis can properly fulfill the role of instructor only to the degree that he sends men's minds back to an unfathomable source of internal inspiration. The arguments of Socrates, in themselves, are not always logically impregnable, but because Plato encourages us to see Socrates as a man truly possessed of deep self-knowledge, these arguments have for centuries led readers to look sympathetically for hidden intimations of truth in the Dialogues. The *feeling* of knowledge is always there, though knowledge is seldom asserted. To quote Woodbridge again:

> Socrates argues not in defense of opinions, but to reveal what they are. He upsets the confident opinion of others without putting another confident opinion—least of all his own—in its place. Inconclusiveness and not conclusiveness is the constant outcome of the discussion. This is so common and often so unexpected—we seem at times so near the truth that it ought to be reached—that it ought to be taken as deliberate. And the effect of it is, as has been said already, to reveal men to themselves, to make them see what their opinions are like, to make self-knowledge more important than any other kind of knowledge. This could not be effected if Socrates' knowledge was made or substituted for our own. We cannot, when pushed to the last defense, make another's defense our own.

A clear example of Plato's indirect method of instruction is supplied at the close of Book IV of *The Republic*. There we learn that the probing and exploring of Socrates' discussion of the ideal state is really intended to raise the question of self-discipline in a new context. The end to be sought is not a political end, even if that could be gained, but rather an end to be reached by a disciplined harmony of the various elements of one's own nature. Artisan, guardian, Philosopher King, are all present

in the total constitution of individual man. And the central problem of man is to bring all the elements into working harmony. Throughout the first four books of *The Republic,* Socrates declares his concern "not with the outward man but the inward, which is the true self and concernment of man." He continues:

> For the just man does not permit the several elements within him to interfere with one another, or any of them to do the work of others,—he sets in order his own inner life, and is his own master and his own law, and at peace with himself; and when he has bound together the three principles within him, which may be compared to the higher, lower, and middle notes of the scale, and the intermediate intervals—when he has bound all these together, and is no longer many, but has become one entirely temperate and perfectly adjusted nature, then he proceeds to act, if he has to act, whether in a matter of property, or in the treatment of the body, or in some affair of politics or private business; always thinking and calling that which preserves and co-operates with this harmonious condition, just and good action, and the knowledge which presides over it, wisdom, and that which at any time impairs this condition, he will call unjust action, and the opinion which presides over it ignorance.

In Jowett's summary of the content of the *Timaeus,* we find the same orientation—clearly reminiscent of the symbolism of the characters in the *Bhagavad-Gita.* For Plato, Jowett says, "The head is god and lord of us," and he notes that "to this the body was given" in Plato's words, "to be a vehicle, and the members to be instruments. . . ." This, as a writer in *The Aryan Path* recently remarked, is a clear carry-over of Pythagorean thought, showing that the lineage of esoteric philosophy can always be traced, providing one knows where to look.

Especially of interest, for the Theosophical student, is the consideration of Plato's role as an Initiate Teacher who stood midway between two ages of instruction. In the Eastern world, neither Krishna nor Buddha committed anything to writing, and, from a psychological standpoint, a fitting sense of mystery in regard to either doctrinal or philosophical teaching is best preserved by the oral method. So Plato ushered in another era. Yet it is evident that the same essential considerations which favor oral communication were present in Plato's mind as well. As Koyre puts it in *Discovering Plato,* "for Plato, real science, the only kind worthy of the name, is not learned from books, is not imposed upon the soul from without; it is attained, discovered, invented by the soul in solitary travail. The questions formulated by

Socrates, that is to say, by the one who knows, stimulate, fecundate, and guide the soul (the celebrated Socratic maieutic consists in just that); the soul itself, however, must furnish the response to the questions." This writer continues:

> As for those who are incapable of such effort and therefore do not grasp the meaning implicit in the dialogue, so much the worse for them Plato, in fact, never asserts that science and, of course, philosophy are accessible to all or that everyone is capable of dealing with these subjects. He always taught the contrary. That is precisely why the difficulty inherent in the dialogue, incompleteness, the need for a personal effort on the part of the reader-auditor, is not a defect in Plato's eyes, but the reverse, an advantage, even a great advantage, in this type of exposition. It constitutes a test and allows for differentiation between those who understand and those, doubtless the majority, who do not.

Another work, *The Riddle of the Early Academy* by Professor Harold Cherniss, reveals that Plato—despite his own voluminous works, was fully aware of the specific dangers inherent in the commitment of doctrines to writing. In one dialogue he makes a King of Egypt say to the mythical inventor of writing: "You have found a charm not for remembering but for reminding, and you are providing your pupils with the semblance of wisdom, not the reality. For you will find that they have heard much without having been taught anything and that they will seem men of many judgments, though for the most part being without judgment and hard to live with into the bargain since they have become conceited instead of wise." Awareness of the hidden, or esoteric, is always discernible somewhere in Plato's orientation. We find this awareness in Plato's employment of Socrates as his spokesman, and in the fact that subsequent scholars have been left to puzzle over whether Socrates was himself capable of such complicated thought and expression. Walter Pater, in *Plato and Platonism,* sums the matter up well, indicating an "esoteric" aspect of Socrates' character, too:

> Plato and Xenophon might seem scarcely reconcilable. But then, as Alcibiades alleges of him in the *Symposium,* Socrates had been ever in all respects a twosided being; like some rude figure of Silenus, he suggests, by way of an outer case for the image of a god within. By a mind, of the compass Plato himself supposes, two quite different impressions may well have been made on two typically different observers. The speaker, with Xenophon so simple, almost homely, earthy, vernacular, becomes with Plato the mouthpiece of high and difficult and extraordinary thoughts. In the absence, then, of a single written word from Socrates himself, the question is forced upon us: had the

true Socrates been really *Socrates according to Xenophon,* and all besides only a generous loan from the rich treasury of Plato's quite original and independent genius: or, had the master been indeed something larger and more many-sided than Xenophon could have thoroughly understood, presenting to his simpler disciple only what was of simpler stamp in himself, to the mystic and susceptible Plato all that far-reaching and fervid intellectuality, with which the Platonic Dialogues credit him. It is a problem about which probably no reader of Plato ever quite satisfies himself:—how much precisely he must deduct from Socrates, as we find him in those Dialogues, by way of defining to himself the Socrates of fact.

The Expanding Vision

These three things we have to know: Each one is the Self in his innermost nature; every power that he has arises in that Self; every being of every kind is conscious, with the power of the extension of its range of perception and action, while every instrument is due to the limitation of the conception of the individual's real nature. Never by looking at other beings, nor by any kind of faith whatever can man realize his oneness with the One Great Life; he can realize it only by looking into his own nature. His own nature is realized by seeing that which is *not* the nature of the Self. For anything seen, heard, or felt, or tasted or perceived is not the Self, but merely a perception of the Self. The Self perceives what may be perceived according to its own ideals, according to its own faith, but that which is perceived is never the Self. Within every being from whom we obtain any action or from whom we perceive anything, there is the Self, but we do not perceive That. It is only by realizing It within ourselves that we realize its existence in every other being. Then honor the spiritual nature of every being and strive to aid that being to see for himself the true path by which he can realize his true nature! We all have to think and act with that true nature as our guide.

—Robert Crosbie

YOUTH-COMPANIONS ASK— AND ANSWER

WHEN reading the Eternal Verities section of The Friendly Philosopher, *one is impressed with the obviousness and simplicity of the Three Truths. Moreover, when reading H. P. Blavatsky's statement of the Third Proposition in* The Secret Doctrine, *one is faced, if not with simplicity, at least with the basic logic of such a principle. Yet the Third Proposition has been referred to as "mysterious."*

One is bound to experience at some time or another the feeling that the Third Proposition, like the First and Second, is absolutely inevitable in describing the development of individuality. The First Fundamental Proposition deals with what is real—the "rootless root" of all things. The Second Fundamental Proposition postulates the universality of Periodicity and Law. These two principles state a basic premise concerning the world and universes, and are not directly concerned with the evolution of the Monad. The Third Proposition, on the other hand, takes up the mystery of individuality, the questions of what evolution is, why it is, what evolves, the various degrees of being, etc.

One element encompassed within the Third Proposition is that of the free will. The Third Proposition takes up the matter of acquiring individuality, "first by natural impulse, and then by self-induced efforts (checked by its Karma)." William Q. Judge, in the seventh chapter of *The Ocean of Theosophy,* makes it quite clear that the evolution of *Manas,* the acquirement of individuality, must be fought for and won, that it is not a mechanical function of life, and that individuality, since it must be acquired, may also be lost. The fact that *no* one really knows just exactly what another human being will choose to do, that man has infinite possibilities before him—this fact indeed makes a mystery of the Third Proposition.

As students of Theosophy are well aware, even one who reaches the threshold of perfection and Nirvana, being that wise and all-perceiving, may yet choose to enter into Eternal Bliss rather than try to educate mankind, when it seems such a hopeless task. The Great Buddha asked this question of himself upon his Enlightenment. Joseph Campbell in his *Hero with a Thousand Faces* shows us how this very same query confronted the heroes of all myths down the ages; is it really worth-

while to try to come back with the boon to give to men when they seem to so obviously not want it? That this sort of problem should face one who has gone through all known stages of evolution and reached "perfection" seems rather incredible, in a sense. Yet it is not, really; for the individual is an *individual,* and as such is not the product of laws and lessons learned to the degree that he *will* choose such-and-such a way because, after all, look where he is and what he knows!

A rather day-to-day occurrence everyone has experienced is to find oneself disappointed by the "choice" of a person whom one had "expected" to do the "right thing" but who did not. And the converse, to find a worthy action committed by one whom we consider to have no connection with unselfish, "higher" motives or thoughts.

When trying to understand the complexity of the first Two Propositions, we find ourselves stumped by the vastness of those ideas; the complete transition of the finite mind. The tendency is to *feel* that these are truths: all is one, all is law; and pretty much have it solidify in our minds. Yet one cannot do this sort of thing with the Third Proposition without losing the very essence of acquiring an "independent (conscious) existence."

H. P. Blavatsky's statement of the Third Proposition includes the words, "The pivotal doctrine of the Esoteric philosophy," immediately following her statement that in order for any purely spiritual Buddhi to have an independent existence it must have "(*a*) passed through every elemental form of the phenomenal world of that Manvantara, and (*b*) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts." Webster's defines "pivotal" as "a point on the end of which, something turns; that upon or around which something turns or depends; the central, cardinal factor." So it would seem that the power of choice, the acquirement of individuality, is the crux of this most esoteric philosophy; and, as such, is indeed quite mysterious.

What does the concept of renouncing the fruits of one's actions involve?

The questioner is obviously referring to the passage on Yoga found in the Second Chapter of the *Bhagavad-Gita.* However, renouncing the fruits of action is not the same thing as renouncing action itself. Instructing his pupil Arjuna to "be free from the 'pairs of opposites' and constant in the quality of *Sattva,* free from worldly anxiety and the desire to preserve present possessions, self-centered and uncontrolled

by objects of mind or sense," Krishna tells of the pitfalls of involvement in "fruits of action":

> Let, then, the motive for action be in the action itself, and not in the event. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction. Firmly persisting in Yoga, perform thy duty, O Dhananjaya, and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure. Equal-mindedness is called Yoga.

Further on in the third chapter, Krishna speaks of action and inaction:

> Do thou perform the proper actions: action is superior to inaction. The journey of thy mortal frame cannot be accomplished by inaction. . . . If I were not indefatigable in action, all men would presently follow my example, O son of Pritha. If I did not perform actions these creatures would perish.

Thus it would appear that the problem is not in the action or "doing," itself, but rather in what is done, how it is done, and just where we place the importance—whether in the motive and act itself, or in the results hoped for from that act. The quality of indifference to "whatever may come to pass," typical of the Oriental peoples (although carried to ridiculous extremes upon occasion), embodies an attitude which is essential to any true philosopher or student of Theosophy.

Again, referring to the Eastern orientation, we find W. Q. Judge in *The Ocean of Theosophy* stating that "real psychology is an oriental product to-day . . . for the present day psychology in its true phase belongs to the Orient." Western psychology has improved itself since 1893, for we are told the same thing by psychiatrists as we are told by Krishna—that the trouble in the majority of psychosis cases is not lack of intelligence but lack of wisdom. Our neurotics are full of fear, anxieties, and insecurities. What is *tangibly* presented to them as life crumbles with handling. They do not see either themselves or others as souls, so they do not "accept life."

It is terribly difficult to struggle and stumble through the maze of falsities which society and our own habits put in our way, but unless we are determined to distinguish between what is true and what is false, what is real and what is unreal, what is just and what is only seemingly just, we shall continue to get lost in some form, organization, formula, or particular slant of thought. But it is not *less* action that is needed; rather, it is action, and *continuous* action, based on and in the interests of what Socrates feels is the only criterion—that which is just and true on principle.

THE POWER OF A MATRIX

ANOTHER name for matrix, as applied to thought, would perhaps be "groove." The latter term is more easily understood: the groove keeps wearing from use—who can say how deeply?—and at some time becomes a chronic rut which delimits the explorations of the user. To even the least analytical mind, a "rut" will at some time make itself felt, and the logical thing then is to avoid it, in order to find new ground.

How was laid the first impression that became afterwards a habitual groove? What causes a matrix, what would give the initial impress in the substance of the mind? What is the matrix? Why, in short, do people think in grooves?

It is left for man alone, of all sentient beings, to create in whatever direction he may choose without let or hindrance. It is by thinking of oneself as this, that, or something else, that one becomes *that.* The wicked thinker becomes the evil doer. The man truly righteous becomes the saint. The insect which thought of itself as its jailer and inquisitor, the bee, became the bee. The power to form a matrix, or Kriyashakti, would appear to be universal.

Those persons who please to think of themselves as "old people" and those who think of themselves as "young people," for example, have both fitted their thoughts into a chosen matrix, from which proceed in each case the appropriate results. The chronic ailment of body is sustained and continued as a permanent misery, perhaps, in part because the "creator" of such disease-matrix keeps the latter in being. Though the fearful child may have his matrix of fearful pictures ready-made from his elders, the power to give it permanency is partly his own. The inebriate or the addict may, even when in stupor, call forth his own haunting incubi, created thus with possibly far more power and clarity because no longer his "rational" self. The worshipper envisions his saint, and the "condemned sinner" cowers from the evil genius he sees before him, owing precisely to this same "unregulated use of the imagination."

There are less familiar and evident mental patterns. Examination of mental outlook on life is apt to bring the startling revelation that all attitudes of whatever nature are rooted in such matrices. As a simple illustration, one instinctively "does not like" such and such work, en-

vironment, company, individual. Behind this want of affinity lies, we may say, a tendency to form antipathies. But once formed, what is their mental shape? They have taken shape in the substance of life surrounding the thinker and his thoughts. The "elemental" lives, it is taught, are at once galvanized by the mysterious power of thought into filling out the abstraction of form thus provided, becoming a "living" matrix. And just as we gave the impulse to life, so has the elemental form become our own possession. Thereafter we continue its peopling and revivification whenever such creation forces itself upon the attention of its creator.

That it requires no greater expenditure of energy to perform a holy deed than a wicked one, is an axiom. But how if the matrix has been initially so malformed that one has neither power nor knowledge to paralyze at will its normal action? Will not the holy aspiration working through such matrix yield to the contamination? Pure water poured into a muddy well does not disturb the mud.

If a matrix has been graved deeply in consciousness by the inclination of thought, and many classes of elemental forces thus attracted by human *manasic* power, will not deep meditation in respect to *causes* be required to undermine the strength thereof? One has a duty first of all to see for himself the truth the Buddha enunciated: "No other holds you that ye live and die." One has to come to the admission that *creator* he is, in a real sense. A *manasic* entity bears the burden of responsibility for the lives he uses; and wherever human mind is conscious, creative work goes on—it can not cease. One cannot suddenly stop creating; but having once glanced in prospect at the inevitable waiting *Karma,* it behooves one to think that guided control is preferable to continued directionless thought and action.

Old matrices can be destroyed, but in only one way—by ceasing to pour energy into them. The man who believes himself a mental cripple can starve out his evil demon, destroy its pattern of selfhood, disperse the lives through inanition—and one day, with cleared vision, find himself again whole. The practice in thought toward Spiritual Identity—as an exercise—leading in the direction of the idea of real Brotherhood, must necessarily have its inception in the "seed" thus planted. And as is the quality of the thought put into the effort—universal or personal, spiritual or psychic—so must correspond the "lives" which will inform the matrix. Each man should so strive that he may people his current in space with entities powerful for good alone. The Thinker

is the Prospero who creates and thereby *embodies* either an Ariel for his brothers' welfare, or an abortive Caliban productive of more sorrow.

THE "GLAMOUR" OF H.P.B.

Anyone with the capacity to recognize human greatness and to discern the *Shekinah* light of Genius, could not fail to know that the world held only one Madame Blavatsky. She had that overflow of soul which falls to the lot of few. Any discriminating person who came in contact with her could easily understand why she was so dearly loved, and no less easily conjecture why she was so bitterly hated. She wore her heart upon her sleeve. Unfortunately for anyone who hopes to "get on" in this world, she did not possess even a single rag of the cloak of hypocrisy. She meant no ill, and so it did not occur to her that she could speak any evil. She was, if you like, too simple and ingenuous and straight-forward; she wanted in discretion, she was entirely lacking in hypocrisy; and thus she became an easy butt for the envenomed arrows of her traducers.

She wielded a personal influence such as mere mediocrity, however amiable, could never have exercised. The *glamour* with which she evoked towards herself human respect and affection was a greater "miracle" than any her traducers have drawn our attention to. How she could have enemies at all is a "miracle" to me; for, in spite of her tremendous attainments and unrivalled talent, she had not a vestige of pedantic assumption, and had the simple heart of a child. "Impostor" indeed! She was almost the only mortal I have ever met who was *not* an impostor. And the flagrant and apparent ignorance of those who styled her so is contemptible. Read *Isis Unveiled, The Secret Doctrine,* and the *Key to Theosophy,* and you will find that Theosophy is, most likely, something too high for your comprehension, but something that is immeasurably removed from the possibility of being assisted by the legerdemain of a charlatan or the jugglery of a mountebank.

—SALADIN

THE MOON

IN a remote period when there was no earth, the moon existed as an inhabited globe. When that world died it threw out into space all its energies. Nothing was left but the physical vehicle. Those energies revolved and condensed the matter in space nearby, and produced a new planet—the earth. The moon, its parent, proceeds toward disintegration, but is compelled to revolve round her child, this earth. *The Secret Doctrine* teaches that when a planetary chain is in its last Round, its globe 1 or A, before finally dying out, sends all its energy and "principles" into a neutral centre of latent force called a "laya centre," and thereby informs a new nucleus of undifferentiated substance, *i.e.,* calls it into activity or gives it life. Thus, suppose such a process to have taken place in the lunar "planetary" chain, and that the moon is far older than the earth. Imagine the six fellow-globes of the moon, aeons before the first globe of our seven was evolved, just in the same position in relation to each other as the fellow-globes of our chain occupy in regard to our earth now. And now it will be easy to imagine further globe A of the lunar chain informing globe A of the terrestrial chain—and dying; globe B of the former sending after that its energy into globe B of the terrene plane; then globe C of the lunar creating its progeny sphere C of the new chain; then the moon (our satellite) pouring forth into the lowest globe of our planetary ring—globe D, our earth—all its life, energy and powers; and having transferred them into a new centre becoming virtually a dead planet—in which *rotation has ceased* since the birth of our globe.

The moon is now the cold residual quantity, the shadow dragged after the new body into which her living powers and principles are transferred. She is now doomed for long ages to be ever pursuing the earth, to be attracted by and to attract her progeny. Constantly *vampirized* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible and poisoned influence which emanates from the occult side of her nature. For she is a *dead,* yet a *living body.* The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless. The "superstition" prevailing for so long and widely as to the moon's bad influence, as in insanity, in necromancy, and the like, is due to the

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NOTE.—Collated from standard Theosophical sources.

fact that the moon being a corpse intimately associated with the earth, throws upon the latter, so very near to her, a stream of noxious emanations which, when availed of by wicked and knowing persons, may be used for man's injury.

It is, then, the moon that plays the largest and most important part, as well in the formation of the earth itself as in the peopling thereof with human beings. In India the lunar gods, the "Lords of the Moon," are called the Fathers, Pitris, or "lunar ancestors." The lunar monads or Pitris, the ancestors of man (physically) become in reality man himself. They are the monads who enter on the cycle of evolution on globe A, and who, passing round the chain of planets, evolve the human form. Evolutionary law compelled the lunar "Fathers" to pass, in their monadic condition, through all the forms of life and being on this globe. At the end of the third Round they were already "human in their divine nature," and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed monads, whose turn it was to incarnate. At the beginning of the human stage of the fourth Round on this globe, they "ooze out" their astral doubles from the "ape-like" forms which they had evolved in Round three. And it is this subtle, finer form which serves as the model round which nature builds physical man. These monads or divine sparks are thus the lunar ancestors, the Pitris themselves. For these lunar spirits have to become "men" in order that their monads may reach a higher plane of activity and self-consciousness, *i.e.,* the plane of the Manasa-Putra, those who endow the "senseless" shells—thus created and informed by the Pitris—with "mind" in the latter part of the third root-race. These latter "creators," the Manasa-Dhyanis who endow physical man with "mind," are sometimes referred to as the "solar" Pitris. This is the doctrine of the Occultists.

There was a time when the whole world was "of one lip and of one knowledge," and man knew more of his origin than he does now. Thus he knew that the sun and moon, however large a part they do play in the constitution, growth and development of the human body, were not the direct causative agents of his appearance on earth; these agents being in truth the living and intelligent Powers which the Occultists call Dhyan Chohans.

The earliest legends of the history of India mention two dynasties now lost in the night of time. The first was the dynasty of kings of the

"race of the sun" who reigned in Ayodhia (now Oude); the second that of the "race of the moon," who reigned in Prayag (Allahabad). Let him who desires information on the religious worship of these early kings read the *Book of the Dead* of the Egyptians, and all the peculiarities attending this sun-worship and the sun-gods. The two forms of worship, of the sun and of the moon, *succeeded* the most ancient worship of all, that of the *third* race of our round, the Hermaphrodites, to whom the male-moon became sacred—when after the "Fall" the sexes had become separated. "Deus-Lunus" then became an androgyne, male and female in turn; to serve finally, for purposes of sorcery, as a dual power, to the fourth race, the Atlanteans. With the fifth (our own) the the lunar-solar worship divided the nations into two distinct, antagonistic camps. It led to the events described aeons later in the Mahabharatan War—which to the Europeans is the *fabulous,* to the Hindus and Occultists the historical, strife between the Suryavansas and the Indovansas. Originating in the dual aspect of the moon, the worship of the female and the male principles respectively, it ended in distinct solar and lunar cults.

In religious rites the moon thus came to serve a dual purpose. Personified as a female goddess for exoteric purposes, or as a male god in allegory and symbol, in occult philosophy our satellite was regarded as a sexless Potency to be well studied, because it was to be dreaded. The whole mystery of the solar and lunar worship, as now traced in the churches, hangs indeed on the world-old mystery of lunar phenomena. The correlative forces of the "Queen of the Night," that lie latent for modern science, but are fully active to the knowledge of the Eastern adepts, explain well the thousand and one images under which the moon was represented by the ancients. It also shows how much more profoundly learned in the selenic mysteries were the ancients than are now our modern astronomers. Babylonia happened to be situated on the way of the great stream of the earliest Hindu migrations, and the Babylonians were one of the first peoples benefited thereby. The Khaldi (Chaldeans) were the worshippers of the moon-god, Deus Lunus, from which fact we may infer that the Akkadians—if such must be their name—belonged to the race of the Kings of the Moon, whom tradition shows as having reigned at Prayag, now Allahabad.

In the Hebrew scrolls it is Jehovah himself who is the "Lord of the Moon," collectively as the Host, and also as one of the Elohim. The

astronomy of the Hebrews and their observance of *times* was regulated by the moon. Who, after studying dispassionately the respective legends of Abrahm or Abraham, Sarai or Sarah, who was "fair to look upon," and those of Brahma and Saraswati, with the relations of these to the moon and water—and especially one who understands the real kabalistic meaning of the name Jehovah and its relation to and connection with the moon—who can doubt that the story of Abrahm is based upon that of Brahma, or that Genesis was written upon the old lines used by every nation? All in the ancient Scriptures is allegorical—all based upon and inseparably connected with Astronomy and Cosmolatry.

With the Israelites the chief function of Jehovah was child-giving, and the esotericism of the Bible, interpreted kabalistically, shows undeniably the Holy of Holies in the temple to be only the symbol of the womb. The moon in the Hebrew Kabala is the *Argha* of the seed of all material life, closely connected therein with Jehovah. The ark is the emblem of the Argha, or moon, the feminine principle. While the moon-goddesses were connected in every mythology, especially the Grecian, with child-birth, because of the lunar influence on women and conception, the occult and actual connection of our satellite with fecundation is to this day unknown to physiology, which regards every popular practice in this reference as gross superstition. Osiris was "God manifest in generation," because the ancients knew, far better than the moderns, the real occult influence of the lunar body upon the mysteries of conception. Later on, when the moon became connected with the female goddesses, with Diana, Isis, Artemis, Juno, etc., that connection was due to a thorough knowledge of physiology and female nature, physical as much as psychic. Besides being purely occult, the rites of lunar worship were *based* upon a knowledge of physiology (quite a modern science with us), psychology, sacred mathematics, geometry and metrology, in their right application to symbols and figures, which are but glyphs, recording observed natural and scientific facts. In short, all the rites of lunar worship were based upon a most minute and profound knowledge of nature. "Lunar magnetism generates life, preserves and kills it."

Can science explain *why* the tides follow the moon in her circling motion? The fact is, science can not demonstrate even so familiar a phenomenon as this, one that has no mystery for even the neophyte in

alchemy and magic. We would like to learn why it is that the moon's rays are so poisonous, even fatal, to some organisms; why in some parts of Africa and India a person sleeping in the moonlight is often made insane; why the crises of certain diseases correspond with lunar changes; why somnambulists are more affected at her full; and why gardeners, farmers, and woodmen cling so tenaciously to the idea that vegetation is affected by lunar influences. Several of the mimosae alternately open and close their petals as the full moon emerges from or is obscured by clouds. In a sense, lunar emanations are at the same time beneficent and maleficent, this circumstance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on the graves; while at the same time it is the graveyard or corpse-emanations which kill. And like all ghouls or vampires, the moon is the friend of the sorcerers and the foe of the unwary. From the archaic aeons and the later times of the witches of Thessaly, down to some of the present *tantrikas* of Bengal, her nature and properties were known to every occultist, but have remained a closed book for physicists.

There is a popular but extremely suggestive Hindu proverb which says: "Soft words are better than harsh; the sea is attracted by the cool moon and not by the hot sun." Perhaps the one man or the many men who launched this proverb on the world knew more about the cause of such attraction of the waters by the moon than we do. Thus if science cannot explain the cause of the physical influence, what can she know of the moral and occult influences that may be exercised by the celestial bodies on men and their destiny? Why contradict that which it is impossible to prove false? If certain aspects of the moon effect tangible results so familiar in the experience of men throughout all time, what violence are we doing to logic in assuming the possibility that a certain combination of sidereal influences may also be more or less potential? Strange enough while the modern nations connect the moon only with lunacy and generation, the ancient nations, who knew better, have individually and collectively connected their "wisdom gods" with it. Thus in Egypt the lunar gods are Thot-Hermes and Chons; in India it is Budha, the son of *Soma,* the moon; in Chaldea Nebo is the lunar god of secret wisdom, etc.

As in all theogonies a goddess precedes a God, on the principle most likely that the chick can hardly precede the egg, in Chaldea the moon was held as older and more venerable than the sun, because, as they said,

darkness precedes light at every periodical rebirth (or "creation") of the universe. Osiris although connected with the sun and a solar god, is, nevertheless, born on Mount *Sinai,* because *Sin* is the Chaldeo-Assyrian word for the moon; so was Dio-Nysos, god of Nyssi or *Nisi,* which latter appellation was that of Sinai in Egypt, where it was called Mount Nissa. The whole Pantheon of the lunar gods and goddesses, Nephtys, Proserpina, Cybele, Isis, Astarte, Venus and Hecate on the one hand, and Apollo, Dionysius, Adonis, Bacchus, Osiris, Thammuz, etc., on the other—all show on the face of their names and titles their identity with the Christian trinity. The emblem of the crescent was a sacred symbol with almost every nation, representing as it does the occult influence exercised by lunar phases, before it became the standard of the Turks. Says the author of *Egyptian Belief,* "The crescent . . . is not essentially a Mahometan ensign. On the contrary, it was a Christian one, deriving from the Egyptian Isis . . . whose emblem was the crescent. The Greek Christian Empire of Constantinople held it as their palladium. Upon the conquest of the Turks, the Mahometan Sultan adopted it for the symbol of his power. Since that time the crescent has been made to oppose the idea of the cross." For ages it was the emblem of the Chaldean Astarte, the Egyptian Isis, and the Greek Diana, all of them Queens of Heaven, before finally becoming the emblem of Mary, "the Mother of God"—the "woman clothed with the sun" holding the child while she stands on the crescent moon.

With the initiates, all these, and especially Osiris-Lunus and Thot-Lunus were the occult potencies of the moon. . . . But whether male or female the moon is the occult mystery of mysteries, and more a symbol of evil than of good. Her *seven phases* (the original, esoteric division) are divided into three astronomical phenomena and four purely psychic phases. That the moon was not always reverenced is shown in the Mysteries, in which the death of the moon-god (the three phases of gradual waning and final disappearance) was allegorized by the moon standing for the *genius of evil* that triumphs for the time over the light- and life-giving god (the sun), and all the learning of the ancient Hierophants in magic was required to turn this triumph into defeat.

Omens, spells, wishes, oracles, divinations, traditions cluster round the moon during all time. Nations regulate themselves and their acts, religious and commercial, by the moon. Feast days of the church are fixed by the lunar more than the solar calendar, for all the movable

feasts depend on the moon. From the earliest times the calendar has been ruled by the moon, and has been of immense interest to man. If we examine the records relating to "superstition" we will find that whatever may have been the place once held by the sun, it has been usurped by the moon, leaving only one nation (the Parsi) distinctly worshippers of the Lord of Day, the sun.

Six mysterious doctrines or facts remain yet untold, all relating to the moon. It would be idle to speculate on these mysteries; but very probably one of them has to do with the uses and purpose of and for the whole mass of matter, now constituting the moon's bulk. Both Mercury and Venus are far older than the earth, and it is taught that before the latter reaches her seventh round her mother moon will have dissolved into thin air—as the "moons" of the other planets have, or have not, as the case may be. There are planets which have several moons—a mystery again which no Oedipus of astronomy has solved. If correspondence is a law of nature, then it would be in accordance with it for the moon, considered as earth's former body, to dissolve all away in course of time. As evolution proceeds with uniformity, the upward progress of our races and earth should be marked by the gradual fading and final disappearance of the moon. It is likely that before our sixth *round* is ended, it being the round relating to *Buddhi* as the vehicle of spirit, the body of the moon, which was the vehicle for prana and astral body, will have disappeared.

A Caucasian's Religion

I wish it were possible to speak of God without the implication of dealing with religion. The minute you touch on religion, as commonly understood, you reach the sectarian. The minute you reach the sectarian you start enmities, get mental discords, when no stand against fear is possible. But I mean a little more than this. Man, as at presently developed, has shown that he hardly knows what to do with religion, or where to put it in his life. This is especially true of the Causasian, the least spiritually intelligent of all the great types of our race. Fundamentally the white man is hostile to religion. He attacks it as a bull a red cloak, goring it, stamping on it, tearing it to shreds. With the Caucasian as he is this fury is instinctive. Recognizing religion as the foe of the materialistic ideal he had made his own, he does his best to render it ineffective.

—Basil King

THE MODERN AREOPAGITE

THERE is hardly a scripture anywhere in the world that has not warned, in one way or another, of the danger that lies in the attempts made by men to "judge" other human beings. This danger lies, it would seem, not only in the injustice done to the other person, but also, and primarily, in the effect which the act of passing judgment has upon one's self. As Jesus says, in speaking to his disciples: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Are we to infer from these words, spoken on the Mount, that by whatever standard one judges, he thereby calls down upon his own head the same penalty he imposes upon others? Does Jesus mean to imply that by the position assumed, in condemning other human beings, one creates in his own heart and mind a mould, or pattern, through which the Law can flow down from higher planes and operate similarly upon himself?

Some individuals, it would seem, are of the opinion that they can have *two* standards of judgment, one for themselves, and one which they apply to others. A little thought should show, however, that duplicity of this kind is not really possible in the operations of Nature. It is true, a man may thus practice deception, unseen and undetected by the eyes of men. But how is one to escape the wise and all-seeing eye of Karma, to which the whole inner and outer nature of man, with all his hidden thoughts, feelings and motives, is an open book? The impersonal Law of Karma, fortunately, does not make the distinctions of *meum* and *teum*. The goddess Nemesis is represented, in ancient symbology, as being blindfolded, which means that her decrees are without respect of persons. Duplicity is not possible, for the reason that the eye of Karma is single, and because the standard of judgment one sets up is *within* one's self, not outside.

It is comparatively easy to grasp the idea of Karma as a *physical* law, to understand that action and reaction are equal. It is not so easy to understand its moral and psychological undertones, to perceive that the slightest fluctuations of feeling or motive, even though hidden and unseen, endow everything that one does, every thought, word and deed, with far-reaching ethical implications. In the view of esoteric philos-

ophy, the chief ingredients in any act are the thoughts, feelings, and motives which attend it. Until this perception is gained, how will we ever be able to grasp the workings of Karma? How can we understand why it is that good people, so-called, are oftentimes "punished," as we say, while evil men are "rewarded" for actions which, on the outward plane, appear to be identical? Until men take into account the place assigned by Karma to the moral and psychological qualities of the actor, they will not be inclined to heed the warnings echoed down the ages to "judge not." For the materialist, Karma must forever remain a riddle.

The most revolutionary aspect of the Theosophical doctrine of Karma, especially insofar as its comparison with the ordinary idea of a personal God is concerned, is perhaps its *inherency.* God, or the Will of God, is usually thought of in terms of an *outside* Power. Karma and its ways, on the other hand, depend primarily upon *inside* force and causation. So ingrained in Western thinking is the belief that life is guided and controlled by outside Force, and that punishment is the work of an outside arbitrary Ruler, that the mind has great difficulty in comprehending the simple teaching that the causative power of whatever happens to any man lies within the man himself. To the Soul, the appeal of this ancient doctrine of inherency is intuitive and direct. To the mind, encrusted with centuries of dogmatism and blind belief, it is only after long and arduous hours of thought and study that the deeper undercurrents of the Law can be comprehended.

The action of Karma, in some respects, is like the action of conscience. Both operate from within. However faulty, from the universal point of view, an individual's idea of right and wrong may be, conscience lashes the man who violates that inward sense. Flowing through the pattern thus established in the mind, it deals out pain to the disobedient. So it is with Karma. Universally, it is no respecter of persons—yet, in meting out justice, in descending from the plane of the Whole to that of the part, it takes into account every infinitesimal factor of the total man. Karma *appears,* therefore, to discriminate, to have a different manner of operation for each individual. To one man, it is relentless and unyielding; to another, merciful and all-forgiving. But this is only *seeming.* Which it is depends entirely upon the attitude, motive, and moral position assumed by the individual himself. To the hard-hearted and unyielding, Karma will be relentless, for the moral knots of the heart must be untied. To the forgiving and the just, all the mercy

locked up in Universal Soul will issue through the Law, smoothing the road to happiness. "With what measure ye mete, it shall be measured to you again."

The further one proceeds along the path of spiritual evolution, the more powerful and intense become the f o r c e s of his inner being. Thought, in Occultism, is the real plane of action. Yet, how many of the modern Areopagites, of those so free with their judgments and criticisms of others, would be willing to have the total of their own thought-pictures flashed upon a screen for all to see? Are we so foolish as to suppose that these unseen thought-actions, more base in many cases, perhaps, than the physical plane deeds we condemn in others, go undetected by the Law? On this point, H. P. Blavatsky says: "Esoterically, thought is more punishable than act. But exoterically it is the reverse. Therefore, in ordinary human law, an assault is more severely punished than the thought or intention . . . whereas *Karmically* it is the contrary."

Only the materialist who admits no force in thought can condemn in good conscience another human being, while secretly knowing his own thought-acts to be equally at fault. Only the hypocrite, seeing the beam in another's eye or in his action, will fail to recognize the mote, or thought-action, in his own. Where is the individual who is wise enough to know the thoughts and intentions of others? Where is the person who can say with certainty that he sees the motives behind the acts performed, or that the feelings of other men are an open book to him? Only the Sage, who follows the light of his Higher Self, can know the inner natures of other men, and he will never be found judging, far less condemning, his associates.

The Mote and the Beam

"Listen not to a tale bearer or slanderer," says Socrates. "For, as he discovereth of the secrets of others, so he will thine in turn." Nor is it difficult to avoid slander-mongers. Where there is no demand, supply will very soon cease. "When people refrain from *evil-hearing,* then evil speakers will refrain from evil-talking," says a proverb. To condemn is to glorify oneself over the man one condemns. Pharisees of every nation have been constantly doing it since the evolution of intolerant religions. Shall we do as they? —H. P. BLAVATSKY

ON THE LOOKOUT

Zen History and Interest

Current Western interest in Zen Buddhism seems to parallel the vogue of Existentialism. Among disciples and fellow-travelers of both "schools," there is an evident response to the premise that self-realization comes from moments of individual illumination, and should not be looked for in the systems of religion which guarantee either salvation or the possession of ultimate truth. Zen, however, in all of its representations, implies—though it does not assert in definite terms—stringent disciplines of the senses and psyche, while many of the Existentialists apparently rebel against even the subtle Zen concepts of discipline. According to Prof. Edwin A. Burtt, Zen is an honest derivative of Mahayana Buddhism, involving Buddha's ideal of self-control and self-mastery.

"Zen Flesh, Zen Bones"

Under the above title, an attractive edition of Zen stories now appears (published in 1957 by Charles Tuttle, Vermont). The compiler is Paul Reps, who places together in one volume the essentials of four other books, including John Murray's *The Gateless Gate.* The Theosophical student, if curious about the flavor of Zen, might derive more from a sampling of these stories than from the various "explanations" of Zen which have been attempted in essays or books. In his foreword Mr. Reps gives some history of Zen:

> Zen might be called the inner art and design of the Orient. It was rooted in China by Bodhidharma, who came from India in the sixth century, and was carried eastward into Japan by the twelfth century. It has been described as: "A special teaching without scriptures, beyond words and letters, pointing to the mind-essence of man, seeing directly into one's nature, attaining enlightenment."
>
> Zen was known as Ch'an in China. The Ch'an-Zen masters, instead of being followers of the Buddha, aspire to be his friends and to place themselves in the same responsive relationship with the universe as did Buddha and Jesus. Zen is not a sect but an experience.
>
> The Zen habit of self-searching through meditation to realize one's true nature, with disregard of formalism, with insistence on self-discipline and simplicity of living, ultimately won the support of the nobility and ruling classes in Japan and the profound respect of all levels of philosophical thought in the Orient.

"BEING"—NOT "BUSYNESS"

As Mr. Reps remarks, in the Orient "the self-discovered man has been the most worthy of respect" for "such a man proposes to open his consciousness just as the Buddha did." The stories collected in *Zen Flesh, Zen Bones* are stories about such self-discoveries. Mr. Reps concludes his foreword:

> It has been said that if you have Zen in your life, you have no fear, no doubt, no unnecessary craving, no extreme emotion. Neither illiberal attitudes nor egotistical actions trouble you. You serve humanity humbly, fulfilling your presence in this world with loving-kindness and observing your passing as a petal falling from a flower. Serene, you enjoy life in blissful tranquillity. Such is the spirit of Zen, whose vesture is thousands of temples in China and Japan, priests and monks, wealth and prestige, and often the very formalism it would itself transcend.
>
> To study Zen, the flowering of one's nature, is no easy task in any age or civilization. Many teachers, true and false, have proposed to assist others in this accomplishment. It is from innumerable and actual adventures in Zen that these stories have evolved. May the reader in turn realize them in living experience today.

SUCCESSORSHIP

Of particular interest to students of Theosophical history will be a story which relates how a wise Zen pupil refused to accept a written document representing his master's teachings. Mr. Reps comments:

> In modern times a great deal of nonsense is talked about masters and disciples, and about the inheritance of a master's teaching by favorite pupils, entitling them to pass the truth on to their adherents. Of course Zen should be imparted in this way, from heart to heart, and in the past it was really accomplished. Silence and humility reigned rather than profession and assertion. The one who received such a teaching kept the matter hidden even after twenty years. Not until another discovered through his own need that a real master was at hand was it learned that the teaching had been imparted, and even then the occasion arose quite naturally and the teaching made its way in its own right. Under no circumstance did the teacher ever claim "I am the successor of So-and-so." Such a claim would prove quite the contrary.

EXPERIMENTS IN BOTANY

In *Isis Unveiled,* H. P. Blavatsky tells how plants respond to light and magnetism. The *Aryan Path* for March describes the experiments of T. C. N. Singh, of Annamalai University, to determine the effect of music on plants and flowers. The *Aryan Path* says:

Since the days of Professor J. C. Bose, it has become evident that plants are sentient beings; but it is still something of a novelty to learn that the violin, the *veena* and the female voice can agitate the sensitive protoplasm in rice and tobacco plant cells to force their growth.

"Music Hath Charms"

The article quotes from a recent report of Dr. Singh's experiments in the *Hindu*:

> Dr. Singh tried his method on several plants and flowers in a garden with a violin, veena and vocal music and the growth was recorded up to the stage of flowering and bearing fruits. In each case, the streaming movement of protoplasm was accelerated by music.
>
> Dr. Singh also reports that vocal music by male artistes does not excite the plant as well as by female artistes. He attributes it to the reason that the pitch in the female voice is higher than that of a male. Dr. Singh's theory is that high frequency sound waves produced by the musical vibrations bombard the plant's cell walls and agitate the sensitive protoplasm and nucleus contained inside the cell and that this process alters the plant's normal and customary growth patterns.

Effect of Music on Rice

Dr. Singh, according to the *Aryan Path,* believes that it will be practicable to employ music for agricultural purposes on a commercial scale. He bases this belief on the results of such experiments as the following:

> At Shiyali, a six-acre field sown with paddy was excited with music since November 23 last every morning with recorded Naghaswaram music for about 25 minutes. The paddy crop in the experimental field was more healthy and vigorous. The plants therein were about 15 inches taller than those in the controlled field. At Chidambaranathan Pettai the experimental field was sown and violin was played since October last. The result showed that the crop flowered earlier. At Sivapuri tobacco seedlings were excited by violin music since November and they were transplanted in the middle of December. The plants in the experimental field are far superior to those in the controlled field. Seedlings not excited, but excited after transplantation, by a single note *pa* from the middle of December last are stated to have shown marked development within two weeks.

All-pervasive Akasa

After describing the seemingly miraculous germination and growth of a seed under the hands of an Indian fakir, H.P.B. writes:

> While the vegetation and fruitage of his vines were stimulated to an incredible activity by the artificial violet light, the magnetic fluid emanating from the hands of the fakir effected still more intense

> and rapid changes in the vital function of the Indian plants. It attracted and concentrated the *akasa,* or life-principle, on the germ. His magnetism, obeying his will, drew up the *akasa* in a concentrated current through the plant towards his hands, and by keeping up an unintermitted flow for the requisite space of time, the life-principle of the plant built up cell after cell, layer after layer, with preternatural activity, until the work was done. The life-principle is but a blind force obeying a controlling influence. (*Isis* I, 139.)

Although H.P.B. is speaking here of the effect of magnetism on growing things, she speaks elsewhere of the "singular power of music over certain diseases, especially of the nervous class." When we realize that the life-principle is *one* throughout all nature, and that heat, light, sound, magnetism, etc., are all *phenomenal* correlations of the life-principle, we begin to see how it is that certain sounds may stimulate the rate of growth in plants, and why it is that ultra-violet and infra-red rays and ultrasonic vibrations are a means of healing in the hands of one who knows how and when to use them.

Sleep Therapy

Learn-while-you-sleep advocates crop up in most unexpected places. The *Mirror News* (Los Angeles), Dec. 10, reports an experiment inaugurated on that date at the Tulare County Road Camp. The experiment in sleep therapy, which was suggested by the Tulare County Public Defender and his assistant, consists of a ten-minute tape-script which is played through twice before the inmates go to sleep, and is then turned off for one hour. Listening to the recording is "entirely voluntary" on the part of the inmates. The *Mirror News* explains:

> Inmates will hear the recording through individual earphones beside their pillows. The tape recording will seek to reorient the inmates' thinking from a rejection to an acceptance of life. There are two four-minute scripts on the ten-minute continuous tape. In one, the inmate will be "talking" to himself and in the other it will be an outer voice speaking.

Effortless Reform

The *Mirror News* quotes from the tape:

> You will have faith in yourself, faith in others and faith in the essential decency of mankind. You will know your faults and you shall overcome them. You can and will solve life's problems.

Regarding this experiment, Mr. John Locke, the Public Defender, says: "I believe what we are doing is unique in the annals of penology; sleep therapy seeks to integrate the personality by uniting the sub-

conscious with the conscious mind and to implant moral principles necessary for living successfully in society." But exponents of sleep therapy disregard the fact that it is the *waking* consciousness through which we must learn, and also fail to realize that there can be no substitute for a true philosophy of life and an evaluation of life's experiences in the light of that philosophy. Reform, as many of us know to our dismay, is not so easy as the sleep therapists would have it.

Farmers' Cooperatives in Sweden

As an addendum to the report on co-ops in May Lookout, we note (from the *Economic Review,* New Delhi, Dec. 1, 1957) that "while prices for agricultural products in Sweden are among the lowest in Europe, the incomes of farmers are among the highest, and the wages of agricultural workers are definitely the highest in Europe." This is largely due to farmers' co-ops, the *Review* suggests:

> The modern type of powerful agricultural co-operatives, where farmers have joined together in order to promote their own interests and which are now considered as having become a national factor of great influence, are of recent origin. . . . Their activity branched out in a number of co-operatives, covering field after field, e.g., dairy products, grains, etc., which were soon thereafter combined in strong national associations, one for each product. It can truly be said that just as the establishment, some 50 years ago, of the Wholesale Co-operative Society was what gave the Consumers' Co-operatives their staying strength, so the unbreakable stamina of the farmers' co-operatives is provided by their nation-wide groups which are capable of effectively controlling the market. . . . The middlemen, private dealers and stockists, once so prominent in these trades, have all but disappeared; what economic power they may have had over the farming community has been neutralized.

On the basis of such mounting evidence, it is not, then, extravagant to consider each genuine co-op a "nucleus" for spread of the concept of Universal Brotherhood.

Interlocking Sciences

The *Journal* of the American Medical Association (April 5) quotes from an article by Dr. D. Guthrie, who notes that "the word 'psychosomatic' was coined by those who did not know, or did not remember, that psychosomatic medicine was used by primitive man long before the dawn of science." Dr. Guthrie continues:

> At last we are beginning to realize that science cannot have the final word in medicine. There is a subtle "something else" which

still defies analysis. History may provide an answer, at least it will guide our quest. It would appear that the wheel has turned full circle, and that we may be driven back to a study of the supernatural, the starting point of medicine. . . . A closer study of the primitive mind may yet supply the key to some of the deepest problems of the present day. The first phase of medicine was supernatural, the second was scholastic, the third scientific. . . .

The School of Salerno demanded of its medical students a preliminary course of logic, lasting for three years. In later times, John Locke found in medicine an excellent introduction to philosophy, and others have followed the converse route, passing from philosophy to medicine. In the Middle Ages, medicine and philosophy had much in common, and closer attention to philosophy might bring great benefit to modern medicine.

This is neither the first nor the last of instances of ancient lore reappearing in modern medicine as "new findings."

The Power of the Spoken Word

In his column in the Chicago *Daily News,* June 12, Sydney Harris considers the advantage of the "spoken word over the written word." After noting that all great teachers taught by word of mouth, he concludes:

For truth and goodness are *radiations,* not *expressions.* So many writers are disappointing in person precisely because, while they have mastered the intellectual arts, they lack the moral character to make you feel that they exemplify their own words. . . .

Communication on the I-and-Thou level . . . is the only communication that can stir men to creative (and sometimes, alas, to destructive) action. For we believe not so much what a man's lips tell us, as what his eyes reveal and his whole bearing declares.

There is much in theosophic literature about the "power" of the spoken word; for in addition to the occult significance of the "sound and number" of the *letter* values, there is "tone," which acts directly upon the emotional nature. Mr. Judge suggests (THEOSOPHY 37:100) that analysis of sound will lead to "discoveries of interest regarding the human spiritual and physical constitution." He adds:

In sound is tone, and tone is one of the most important and deep-reaching of all natural things. By tone, the natural man, and the child, express the feelings, just as animals in their tones make known their nature. The tone of the voice of the tiger is quite different from that of the dove, as different as their natures are from each other, and if the sights, sounds, and objects in the natural world mean anything, or

point the way to any laws underlying these differences, then there is nothing puerile in considering the meaning of tone.

Peaceful Infiltration

Buddhism, in its philosophical aspects, continues to advance in Western recognition as a profound ethical force. According to the Chicago *Tribune* for Dec. 22, 1957:

> Two Buddhists high in the scholastic circles of their faith have been appointed visiting professors on the University of Chicago Federated Theological faculty . . .
>
> The two, U Pe Maung Tin, acting director of the Institute for the Study of Buddhism in Burma, and Ichiro Hori, former member of the faculties of Tohoku university and Kokugakuin university in Japan, will teach courses in Buddhism and lead discussions of the role of Buddhism in contemporary world affairs.
>
> Their appointments inaugurate the first phase of a new program of inter-religious and intercultural exchanges between the theological faculty and Oriental universities.

The Jurisdiction of Intelligence

Under this title, Sidney Hook, New York University, discusses in *School and Society* (Aug. 4, 1956) various critical questions raised by his "Education and Creative Intelligence," printed in an earlier number of the same magazine. Mr. Hook takes up one issue as follows:

> There is also the view that any conception of creative intelligence which leaves God or the Creative Source of all intelligence out of our reckoning cannot provide a firm basis for social reconstruction and political wisdom. Any human plans not sanctioned by reference to the Divine Plan, it is said, invite disaster. It is unquestionable that there is a great religious revival in progress in our country, and its bearings on American education may prove momentous. Not so long ago we heard of its bearings on government. Congress established for the use of its members a new prayer room. It remains to be seen what effect this will have on legislation. I shall not discuss here the substantive assertions according to which the foundations of a good society rest upon religious principles. It is a very complex problem.

Theological Belief Irrelevant

> My only question in this connection is the relevance of theological belief to creative social intelligence. It seems to me demonstrable that the "truths" of theology are compatible with any social system. God can never be left out of account, because by definition He is everywhere. The pertinent observation here is that from the same religious premises diverse recommendations have been drawn in domestic as

well as foreign policy. For example, one group is inspired by its religious affirmations to call for a moral crusade against Communist aggression. Another group, on the basis of the same religious affirmation, urges a counsel of accommodation, caution, and unilateral disarmament, emphasizing almost as much the shortcomings and imperfections of the victims of Communist aggression as the crime of the aggressor. Now moral crusades, as well as policies of appeasement (which do not, of course, exhaust the alternatives), have been justified on other and purely secular grounds. Therefore, irrespective of the truth or falsity of religious or theological assumptions, they are neither necessary nor sufficient conditions for the solution of any social or political problem whatsoever.

Demands on Creative Intelligence

After discussing at length various social and political issues, Dr. Hook concludes:

> The essential proposition of the democratic faith is that men are sufficiently reasonable to discover, in the light of the evidence and the give-and-take of free discussion, a better way of solving their common problems than they can either through anarchy, on the one hand, or despotism, on the other. . . .
>
> Despite all the favorable evidence, our belief in democracy, which at bottom is a belief in the educability and reasonableness of man, involves a risk that in the future our creative intelligence may not rise to new occasions rapidly and effectively enough. We can fulfill our own responsibilities—by avoiding slogans, focusing on problems, keeping open the channels of free communication, putting our thoughts in order, and courageously defending them.

Are Plants "Suggestible"?

The article "Green Fingers Work Magic on Soil!" by J. L. H. Chase in *Health* for February suggests that "green fingers" are those which transmit the magnetism of faith or determination from the grower to the plant. This was discovered "by accident" during experiments designed to demonstrate quite another theory—that chemically inert vermiculite treated in a particular way (exposing it to certain radiations) would prove an effective growing medium. Mr. Chase describes a phase of the experiment:

> A controlled experiment at the laboratory proved that plants grown in this treated vermiculite grew very much faster and made better root systems than plants grown in untreated vermiculite. A quantity of the treated vermiculite was then sent to a nursery some distance away and similar experiments were carried out by the staff of the nursery. Nothing happened.

> The plants grew no better in the treated vermiculite than in the untreated. This seemed so strange that a member of the laboratory staff went over to the nursery and repeated the experiment there. This time he was just as successful as in the laboratory experiment. The plants grown in the treated vermiculite flourished, whereas the others did not.

Power of Suggestion

This result might have been accounted for, says Mr. Chase, by the theory that "the laboratory operative had green fingers whereas the nursery staff had not," and the experiments might have been discontinued. Instead, another experiment was set up "with shattering results":

> Four pots were prepared and all filled with untreated vermiculite and planted up. Three of these pots were labelled "untreated," and one was labelled "treated." The pots were watered daily by a worker who had already seen the effect of treated vermiculite in previous experiments.
>
> Lo and behold! The plant in the pot marked "treated" grew twice as fast as any of the other three plants, and after a given period the plant's growth was weighed and found to be more than twice as much. The experiment was repeated simultaneously three times and exactly the same thing happened in each case. It does not seem possible that any other factor could have been responsible, except the conviction of the worker that the plants in the pots marked "treated" would grow better than the plants in the other pots. Faith had, in fact, stimulated the plants into faster growth.

The Method or the Man?

Mr. Chase's conclusion from the results of this experiment is interesting:

> The experiment surely proves that one of the qualities of a successful gardener is that he should have faith in the success of his efforts. If he is a successful organic gardener and he uses organic methods his plants will grow well. If he really believes in chemicals and uses organic methods the chances are that his plants will not grow well! In fact this experiment throws doubt on the results of almost all the agricultural and field experiments that have been carried out since experiments began. The results may all be wrong.

With plants, as with men, the psychological impact of a constructively oriented faith may seem to work "wonders" indeed. Much of the confusion surrounding struggles between differing schools of thought in medicine would no doubt be allayed if it were realized how much of a "faith cure" even the introduction of the "wonder drugs" may be—to say nothing of the more pliable and gentler means chosen by naturopaths and homeopaths.

A JOINT CELEBRATION OF H.P.B.'S BIRTHDAY BY THE THEOSOPHISTS OF ALL AFFILIATIONS TO BE HELD ON AUGUST 11, 1958

A West Coast Committee of Theosophists from various theosophical organizations has announced that meetings commemorating the birth of H. P. Blavatsky, chief Founder of the Theosophical Movement, will be held simultaneously in Los Angeles and San Francisco on August 11. A spokesman for the Committee said that the Birthday Commemoration meeting was conceived as an occasion when the natural unity among all Theosophists, regardless of organizational affiliation, might be given expression. Sponsorship of the meeting is by the Committee, which, though representing no organization, is nevertheless made up of students of Theosophy of various Theosophical groups.

Theosophy Hall (United Lodge of Theosophists) on Grand Avenue at 33rd Street, Los Angeles, has been offered for the occasion, as probably affording the largest available facilities for such a gathering. In San Francisco the meeting will be held in the Native Sons Auditorium, 414 Mason Street (San Francisco Lodge of the Theosophical Society, Adyar). Both celebrations will commence at 8 P.M. and all Theosophists and friends of H.P.B. are cordially invited to attend these celebrations.

The program of this H.P.B. Birthday meeting will present a consideration of the Three Objects of the original Theosophical Society, as conceived by H.P.B. "All Theosophists," the Committee spokesman said, "subscribe to these Objects and work for their realization." H. P. Blavatsky was born on August 11-12, 1831.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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